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THE INTELLIGENCER.

REVIEW.

A Lecture on the doctrine of Universal Salvation, delivered in the Chapel of Bowdoin College. By William Allen, D. D., President of Bowdoin College. Published by request of the Students. Brunswick: Printed by Moore & Wells. 1828. 8vo, p.p. 40.

We took some notice of this production last week. Our remarks at that time, however, were more particularly directed to show the impropriety—to give it no severer name—in President Allen's assuming the right, in his official character, of dictating the religious faith of the students pursuing their literary studies at Bowdoin College;—an Institution belonging not to any particular sect, but to the whole State, and to which parents of every conflicting faith ought to have the privilege of sending their children without their being exposed to the religious dictations, rebukes, or sectarian catechisms of the officers. We shall now take the liberty to look at the arguments of the author in favor of endless punishment, endeavoring to treat him with respect wherever he appears to be deserving of it, and to expose his sophistry and want of satisfactory argument which to us may appear to exist in his publication.

Every person—no matter who he is, or how exalted soever in point of official dignity he may be—who appears before the public as an author, and especially as an author attacking the faith of a respectable body of his fellow citizens, by giving his work to the public, consents that it should become public property; and being such, every one has a right as publicly to express his opinions of its merits or demerits. We shall, therefore, not stop to consider in what relation Mr. Allen stands to the religious or to the literary public, or what titles of respect or dignity he can claim by virtue of his office. The President of a College, or an humble, untitled layman, is, as an author, alike to us. Of either, we hope ever to express our opinions with equal frankness. It is true, that with some, a splendid title goes a great way to give force and consequence to whatever comes from him who wears it. A knowledge of this fact, is, no doubt, that which has induced the orthodox clergy to put it upon the Rev. President Allen, D. D. to notice the works of Mr. Balfour. Had he occupied a less exalted station, it is not so clear in our mind that he would have been the one to perform the long neglected duty of refuting the doctrines advanced by that author. Mr. Allen is not a great man. This fact is known to those who have made him the instrument of performing a service which the orthodox have long known the public required of them. But, if we are not misinformed, he has not been left to perform the labor alone. He has had all necessary assistance. We venture the opinion, that he has received a liberal contribution towards the substance of the Lecture he pronounced, from a calvinistic clergyman not a thousand miles from the future capital of Maine.

Considering the source from which this Lecture comes and the concert among the orthodox clergy by which, we believe, it was produced, it is calculated to arrest public attention generally, and therefore deserves to be fairly examined. Considering, too, that it is a direct and preconcerted attack upon our faith, we should feel as if we had neglected a duty which we owe to the public, if we did not either acknowledge the justness of Mr. Allen's argument, or show wherein we believe it to be defective.

In reviewing this Lecture, we shall, in one respect at least, take a course which will be just to the reader and respectful towards Dr. Allen. We shall quote the whole of his Lecture, inserting full sentences by themselves, commencing at the beginning and proceeding with the Lecture as it is arranged by the author, making in the mean time such remarks of our own between the sentences as may to us seem expedient. This we shall do, not only for the sake of presenting the reader with the whole Lecture, which he might not otherwise see without purchasing a copy, but also that we may examine every important part of the production and commend its truth or expose its fallacy as we proceed. This course, it is true, will take up much room in our columns, and require a considerable labor on the part of the editor; but considering the importance of the subject, and the interest, it cannot fail, under existing circumstances, to excite—particularly in this State—we feel called upon to make this sacrifice, trusting our readers will follow us through to the close of the Review (which may take us a number of weeks to complete) with a spirit of indulgence,—with candor and seriousness.

The Lecture begins as follows:

"The subject of discussion at this time must be deemed of the utmost importance by all, who believe in the resurrection of the body or of the immortal existence of the soul after death. The question for consideration is,—What is the teaching of Scripture concerning future punishment? Does it make known the doctrine of the future infliction of evil upon the wicked?—And does it represent, that their punishment will be perpetual?"

We are not now to speculate upon this subject; we are not to consider its bearing on the goodness, and mercy, and justice of God, on the order of his kingdom, on the interests of the universe; but simply to inquire concerning the instruction of scripture,—concerning the fact of punishment; for by all, who assent to the divine authority of the Bible, what is there taught will be regarded as coming from the God of truth, and therefore as decisive."

It was certainly politic in the Dr. and must be received as an evidence of his powers of penetration, that he should in the onset caution his students not to consider what bearing the doctrine he was about to advance might have "on the goodness, and mercy, and justice of God, on the order of his kingdom, on the interests of the universe." Fully sensible, that the points he was about to establish, would be inconsistent with the known goodness, and mercy, and justice of God, on the order of his kingdom, and on the interests of the universe, he is careful to close the eyes of his students, that they might not behold an inconsistency which would convince them of the unsoundness and the unsophisticated character of his conclusions. This is the practice of some men who wish to make general truths bend to, or recede from, particular points they are anxious to establish; and though it is no evidence of their fairness, or love of truth, it is a very good evidence of their shrewdness and sagacity. We believe, as much as Dr. Allen does, that the great appeal must be to the Scriptures. The word of God must be decisive. But we do not, hence, believe that his word decides any point to be opposed to his "goodness, mercy and justice," or contrary to the "order of his kingdom or the interests of the universe." When these are found to clash, we believe there must be a mistake somewhere; not indeed in the divine evidence, but in our interpretations of it; and we ask for no better evidence that we, or any body else, are in an error as to our or his interpretations of scripture, than to consider their bearing on the goodness of God and the interests of the universe, and to find that they are opposed to either. In the belief of our doctrine, we never feel to be under the humiliating necessity of forewarning our hearers, that the points we are about to establish may be at war with the character and attributes of our Father in heaven; and that, therefore, they should not suffer themselves to compare the former with the latter. On the contrary, we are willing to assure them, that if any sentiment which we may suppose the scriptures to teach, is found on examination, to be inconsistent with divine goodness and His concern for the best interests of the universe, they may suspend their judgement as to its truth, or reject it altogether. Not so with our author. Intimating (what is false—viz.) that "the instructions of scripture," which he is about to exhibit in detached and insulated sentences, may have an unfavorable "bearing on the goodness, and mercy, and justice of God, on the order of his kingdom, on the interests of the universe," he wishes to prepare the minds of his hearers to receive an absurdity,—closing their eyes against all evidence of its falsehood derived from the known character of the Divine Being. Hence he says, "We are not to consider its bearing on the goodness, &c. of God." It was wise in him not to have it so considered; if it were, he was as sensible as any one could be, that the result would be unfavorable to his doctrine, and, in fact, destructive of it.

"You may be aware, that there are some, who reject the doctrine of future punishment, and who endeavor to show, that the doctrine [it] is not found in scripture. I propose to examine a grand argument, on which much reliance has been placed; and shall then call your attention to various passages of scripture, which may settle your judgment.—The argument is this,—that the various words in Hebrew and Greek, which are translated, in the English Bible, by the word *hell*, never mean a place of future punishment; and hence it is inferred, that there is no such place, and no such punishment.—On this argument it may be remarked, that were it true, that certain words have been erroneously translated, it would by no means follow, that the doctrine, which those words were supposed to teach, is not taught by various

other words and other forms of speech in the scriptures. But how far the assumption is correct as to the mistranslation of those Hebrew and Greek words is yet to be considered.—This notion, as to the non-existence of any place of punishment, called *hell*, is allowed to be new, inasmuch as the Universalists, Winchester, Murray, Chauncey, and Huntington were ignorant of it. Certainly it would be very singular, if such a discovery, as to the meaning of scripture on a most important subject, should have been overlooked by all the illustrious theologians of former ages, and have been reserved for a writer of the present day.* There may be indeed as yet discoveries in scripture;—but it may be doubted, whether there are any to be expected in regard to a subject of so great importance;—of which the church for so many ages would hardly have been suffered to be wholly ignorant. And when discoveries shall be made, they will probably be the fruit of eminent piety, and extensive learning, and diligent, prayerful, long-continued study of the scriptures."

*The author of the "Inquiry into the import of the word *Sheol*," &c.

We are exceedingly unwilling to believe that Mr. Allen would willingly tell what he knew to be an untruth; but certain it is, if we are not very much mistaken, that what Mr. A. says of its being inferred by Mr. Balfour (to whom he alludes) that because the word *hell* never means a place of future punishment, there is no such place as a place of future punishment, and that there is no such punishment, is entirely incorrect. If we have understood Mr. Balfour, he never drew such an inference. He has said, that the doctrine of endless misery has generally been built upon the supposition that *hell* is a place of never-ending torments, and he has ascertained that the original words rendered *hell*, are no where used to express a place of endless misery. Having done this, he has considered it incumbent on the orthodox to show that the place of endless misery—if such there be—is some other than *hell*. Repeatedly has he said, if endless misery is taught in any other words, show us what they are and we will consider them; but if *hell* does not mean a place of eternal sufferings, then quit preaching *hell* as such a place. This has been the amount of his argument, and all the inference he has ever drawn from it, is, that if *hell* is not a place of endless misery, and it be not shown that some other place is, there is no such place. And is not such an inference legitimate? Dr. A. has begun by misrepresenting Mr. Balfour. Was it fair—was it honest in him to do this?

Mr. Allen thinks it is very strange that any important discovery in theology should "be overlooked by all the illustrious theologians of former ages, and have been reserved for a writer of the present day." [Mr. Balfour.] We can conceive of nothing so very strange in all this. "Former ages" were less enlightened ages; and the "illustrious theologians" of those days, were, unfortunately, furnished with less light and more limited means of information, than there are now in the world. To us, the wonder would have been, that "former ages" should have made every important discovery in theology, and that as the world advanced in knowledge, it should be less competent to make such discoveries! But Dr. A. thinks, that "when discoveries shall be made, they will probably be the fruit of eminent piety, and extensive learning, and diligent, prayerful, long-continued study of the scriptures." Very well, and so is Mr. B. a man of eminent piety, extensive learning, and diligent, prayerful, long-continued study of the scripture. He is the very man from whom such "discoveries" might be expected, and happily for the world he has made them. But Dr. A. thinks "no good thing can come out of Nazareth." Mr. Balfour is not orthodox; hence he must be sneered at by Mr. Allen; a man, who, respectable as he may be, is in no respect superior to Mr. Balfour.

Some men are always looking backward for improvements;—into the dark ages for light. They can never do justice to their contemporaries, nor think that any thing can be true which their fathers and grand-fathers did not teach. From such people few improvements can be expected; and those who are determined to advance, must look for no encouragement, but rather expect opposition, from them. There hardly ever was a man who made any important discovery in science or divinity, who was not at the time ridiculed and opposed by such men as our author.

"The question, whether there is a place of future punishment, called *hell*, is evidently to be divided into two questions; first, whether wicked men will be subject to future punishment? and secondly, whether

they will be punished in a place, called *hell*? If it could be shown, [shown,] that the scriptures say nothing concerning the place of punishment, and give it no name whatever, and that the word *hell*, in the instances where it is used, does not mean a place of punishment, and that the word has changed its import since our translation was made; it would not follow, that wicked men were not to be punished. It might still be clearly expressed, as it is, that they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;" although there were no details concerning the nature of their punishment, or the place, where they were to endure it. In fact there are many proofs of future punishment, which stand entirely independent of the question concerning the meaning of the word *hell*, or the locality of lost spirits. Yet, you will probably be convinced, beyond all doubt, that there is a local *hell*, or a place of punishment."

We wish Mr. Allen had not discovered such an inclination to sophistry as appears in the commencement of this sentence.—There, in laying out his work, he proceeds upon the inquiry "whether there is a place of future [not endless] punishment, called *hell*?" Now if, as he promised, he was about to examine Mr. Balfour's argument; if he was willing to fulfil his promise made in his third sentence, viz. to show that "the word *hell* means a place of future [endless] punishment," it was not legitimate or fair that he should raise the inquiry, as the foundation of his labor,—whether there is a place of future punishment, called *hell*;—it should rather have been, "is *hell* a place of future, [endless] punishment?" Mr. B. asserts that it is not. It was incumbent on Dr. Allen to show that it is. But instead of this,—instead of coming directly and fairly to the work, he will have it that the first inquiry, in the labors before him, is, "whether there is a place of future punishment?" and his next is, whether this place is called *hell*?—This is sophistical. He is not willing to risk his argument on the proper ground. He wants first to show, if he can, that "wicked men will be subject to future punishment." Having succeeded in so doing, he cares not a fig whether they will be punished in *hell* or not;—thus abandoning the point which it was his duty first to establish; viz. that *hell*, as used by the inspired writers, was employed to signify a place of endless misery. Some men have a better faculty of darkening a plain subject, than illustrating an obscure one.

What does Dr. A. mean by saying, "if it could be shown [shown, he should say] that the word has changed its import since our translation, [as if some body had said the word had changed its import since our translation, and that the difficulty laid here,] it would not follow that wicked men were not to be punished." Has he ever heard any one say it had changed its import since our translation? or if it had, does any body suppose that this has any thing to do with the original use of the words translated *hell*? Again, Who ever intimated, that "wicked men were not to be punished"? We are sorry Dr. A. should deem it expedient thus to throw dust around the real subject in dispute, and to misrepresent his opponents in so unfair a manner.

The way he introduces the quotation from 2d Thess. shows that he does not understand the meaning of the passage. Let him read the context and ascertain therefrom, when the punishment of everlasting destruction was to be inflicted, and he could not fail to see that it cannot possibly have any thing to do with "future punishment." In a number of instances our Saviour says he was to be so revealed "before that generation passed away,"—viz. at the destruction of Jerusalem. But he quotes texts just as the orthodox generally quote them,—disregarding the connexion in which they are found, and depending upon popular erroneous prejudices, to receive them in the sense which he wishes to have attached to them. Such a course will never convince any one of the truth of his doctrine, who has examined the passages which he quotes.

We will now introduce all which Mr. Allen says about the word *sheol*—the only word rendered *hell*, in all the Old Testament. The reader will see, that so far as the *hell* of the Old Testament is concerned, Dr. Allen confirms all which Mr. Balfour has ever said of it; and that he strips his orthodox brethren of all support they have generally thought they found in the Old Testament in favor of the popular notion of *hell* torments.

"At present the inquiry is to be limited to the import in scriptures of certain words, translated by the English word *hell*.

I. The word *Sheol*.

The word *Sheol* in Hebrew occurs in the Old Testament upwards of sixty times, in more than thirty of which it is translated by *hell*, and in the other instances by the word *pit* and *grave*. In the Septuagint, or the Greek translation of the Old Testament, *Sheol* is almost always translated by the word *Hades*.

The meaning of the word *Sheol* is the invisible place of the dead, or a vast, subterranean receptacle, because the abode of departed spirits was supposed to be the deep, central, or lower parts of the earth. If in any instance the word includes the idea of misery, and means the invisible state of the wicked in *wo*; yet this import must depend on other circumstances and not simply on the term *Sheol*, which expresses only the unseen place of the departed.

If such be the single meaning of the Hebrew word; then it is obvious, that the translation of it by the three words, *pit*, *grave*, and *hell*, must fail to convey the precise meaning of the original. When Jacob said, Gen. xxxvii. 35, "I will go down into *Sheol*, unto my son, mourning," it is altogether probable, that he had reference to the abode of departed spirits, where he should meet his son. But our translators, by using the word *grave*, have excluded this important and interesting idea and annihilated the strong hopes of paternal affection and enlightened piety. When Joseph said, Gen. l. 5, "In my grave, which I have digged,—there shalt thou bury me,"—the word for *grave* is not *Sheol*. But why should two different words be translated alike, unless it can be shown, [shown] that their import is the same?

As our translators must have perceived, that the word *grave* would not in every instance convey the full meaning of *Sheol*, they have probably on this account employed the word *hell*, for the want of a better, to express the invisible state of the dead. Thus, in Isa. xiv. 9, "*Hell* from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations."

In Numb. xiii. 30, 35, where our translators have used the word *pit*, Luther in his version has employed the German word, *hoele*, as he has also in several instances, where we have the word, *grave*. He makes Job also say, ch. xiv. 13, "O that thou wouldst hide me in *hell*," when certainly Job would not have intended the place of punishment, as distinct from the general receptacle of the dead.

It has been thought, that the word *hell* is derived from the Saxon, *helan*, 'to cover or hide,' as a similar word, with a similar derivation, is found in most of the Teutonic dialects. Originally, it may have expressed a covered place, or pit, or hole; more especially the grave. Afterwards its import may have been extended, so as to denote the supposed repository of departed spirits, deep in the earth.* And ultimately its meaning became more restricted, as in the present use of the word, to the abode of wicked spirits in misery. [It is no matter what the "present meaning" of the word is, we want its ancient, scriptural meaning.] Yet it seems to have obtained this latter meaning long before our present translation was made. [What if it had?] In the homilies prepared in the time of Queen Elizabeth we find the expression—"forever condemned in *hell*." In the Ploughman's Complaint, written in the time of Edward III, nearly 500 years ago, we read,—"*the third day he rose again from death to life, and set Adam and Eve and many other folk out of *hell*."* Indeed, as early as the year 1200, an old legend speaks of "*hellene heate*" or of the heat of *hell*, as follows, put into intelligible English,—"*When the judge at doomsday winnows his wheat and drives the dusty chaff into the heat of *hell*."* At the time of our translation, then, the import of the word *hell* must be considered as settled; and the translators, it is probable, intended, *whether right or wrong*, to express by it always the place of the wicked dead. In a few instances they may have supposed, that *Sheol* was used figuratively, as by Jonah, who says, that he "cried to the Lord out of the belly of *hell*."

That the word *Sheol* must sometimes express the place of punishment, it is thought, is proved by the 9th Psalm:—"The wicked shall be turned into *hell*, and all the nations, that forget God." But probably the punishment expressed is cutting off from life, *destroying from the earth*, by some special judgment, and removing to the invisible place of the dead. In that place they may be further punished; but the term *itself* does not seem to mean with certainty any thing more, than the state of the dead in their deep abode. All this has been admitted and explained by writers, who believe in the perpetuity of future punishment."

*Horne Tooke quotes the following old translation:—"Rom. 10: 6, 7. Who shall go down into the depths, or *HELL*, that is for to open claps: Christ for the dead spirits."

*Watson's English Poetry, l. 14.

+See Campbell's Dissert. v. l.

From the above, it will be seen that President Allen admits that the *hell* of the Old Testament does not mean a place of future

punishment. The text, "The wicked shall be turned into hell, &c. we know his orthodox brethren most generally have appealed to in favor of the idea that hell is a place of endless misery; but we rejoice that Dr. Allen is frank enough to inform them of their error. Hereafter then we hope not to hear that text, nor any other one in which hell is found in the Old Testament, appealed to as furnishing evidence in favor of endless punishment.

So far then we have something conclusive. Mr. Allen admits the truth of Mr. Balfour's argument, that the popular notion of hell torments is no where taught in the Old Testament. He says also that "all this has been admitted and explained by writers, who believe in the perpetuity of future punishment."

If this be the fact, his orthodox brethren are under great obligations to him for naming it; for we are persuaded that not one in an hundred of the orthodox have ever suspected it to be true. What the effect of these admissions is to be, we cannot say; but if it is such as Dr. A. himself will admit it should be, every orthodox minister must hereafter give up the idea of endless hell torments being taught in the Old Testament, and frankly tell his hearers that that Book furnishes no proof of such a doctrine.

We shall commence with Dr. Allen's remarks upon the words rendered hell in the New Testament, next week. We shall then see whether the hell of the New Testament goes any farther to support the popular notion of endless misery than does the hell of the old. At present we shall leave the reader with one simple inquiry: If the doctrine of endless hell torments, as now explained by the orthodox, be such an indispensable article of belief in the present age of the world, how happens it that this all important doctrine was not preached to mankind for the first four thousand years? Was this not a truth equally important for them to know?—Were they not as much exposed to a future hell as we are? and if so, ought they not to have been informed of the fact, as well as we, that they might take measures to escape its torments? To us, the fact that such a motive was not revealed, or considered important then, goes far to show that it is not important now. For truth is immutable, and its value does not change with time.

[TO BE CONTINUED.]

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, FRIDAY, SEPT. 12.

FORMATION OF SOCIETIES. As the law now exists in this State, there is no necessity, when a number of persons wish to form into a religious society, that they should petition the Legislature for a special act of incorporation. All that is requisite is, that the persons wishing to be incorporated into a society address a short petition to some Justice of the Peace within the County, requesting him to issue his warrant, directed to one of them, requiring him to notify the petitioners to meet at a given time and place for the purpose of organizing into society, choosing such officers as parishes are by law authorized to have, and transacting such other business as may legally come before them. For the assistance of our friends, who not unfrequently request us to furnish them with information as to the mode of proceeding in such cases, we will give a form of what we suppose to be sufficient in petitioning the Justice:

To ———, Esquire, one of the Justices of the Peace within and for the county of ———, in the State of Maine:—

We, the undersigned, citizens of Maine, over twenty-one years of age, being desirous of forming ourselves into a religious society in the town of ———, to be called the ——— Society in ——— (and vicinity, if any of the petitioners reside in other towns,) hereby request you to issue your warrant, directed to one of the undersigned, requiring him to notify a meeting of the petitioners to be held at the ——— in said ——— on ———, the ——— day of ——— next, (or instant,) at ——— o'clock, ——— M. for the purpose of organizing said society, choosing such officers and transacting such business as religious societies are by law allowed to have and transact.

SUBSCRIBERS' NAMES.

A ———,
B ———,
C ———,
&c.

On the Justice's issuing his warrant, the person to whom it is directed must notify and warn each subscriber to the foregoing petition, personally, to appear at the time and place and for the purposes mentioned in the warrant, giving notice to all at least seven days before the meeting.

When assembled, the first step is to choose a Moderator and a Clerk. If it is thought best to have a Constitution for the society, measures may then be taken, (such as appointing a committee,) to prepare one. When reported, or presented to the meeting, it can be examined and agreed upon. After the acceptance of the Constitution, the society can then proceed to elect such officers as

may be designated in the Constitution, providing that instrument is not inconsistent with the laws of the State. Or without a constitution, the law gives societies power to choose the necessary officers. The officers usually chosen, are, a Clerk, Assessors, Standing Committee, Treasurer and Collector. These hold their offices for one year from the time of their election.

The officers being chosen, the society may proceed to transact any business mentioned in the warrant or permitted by law. Some business, however, (such as raising money, &c.) cannot be attended to at any meeting of the society, without its being particularly mentioned in the warrant from the Assessors or other proper officer, calling the meeting.

It is always desirable that all, or nearly all, who intend to join the society, should put their names to the petition directed to the Justice; for, though new members may be admitted at future meetings, by a vote of the society, none are entitled to act in the first meeting, excepting such as apply for the incorporation; and as officers are then chosen, it is desirable that as many as possible of those who design to belong to the society should be present and eligible to office, entitled to vote, &c.

There is no need of a Constitution for the Society. Some have one, and others do not. Societies can act their pleasure as to having one. The law gives all the powers they can claim; and all the value there is in a Constitution, consists in its being a firmer compact, and in its prescribing such discipline as may be deemed salutary.

ALLEN'S LECTURE. From all we can learn we believe Dr. Allen's Lecture against the doctrine of universal salvation is not very well received even among the orthodox. Some are frank enough to acknowledge, that they think he stepped aside from the proper duties of his office and has taken a course calculated to diminish his popularity and to injure the institution over which he presides. Others think he has not done justice to the subject, and that it is calculated rather to shake the faith of his brethren in their belief of hell torments, than to put a stop to universalism. We were conversing a few days since with a respectable orthodox gentleman an acquaintance of President Allen's, who observed to us—"I do regret that the Dr. has taken it upon him to preach, and especially to publish his Lecture. The effects I fear will be bad. I never read Balfour's Inquiry until, after reading Dr. A's Lecture, curiosity led me to borrow the work and read it. I was pleased with the candor and astonished at the arguments of the writer. Dr. A. certainly has not met his principal points. The work deserves a more close and serious refutation than Dr. A. has given it."

Let any one sit down and read Balfour's Inquiry and then take Allen's Lecture and read that also, and if he is a candid man, one who is capable of comprehending an argument, we shall not fear the result. M. B. will, we presume, reply to Dr. Allen. When he does this, the public will have an opportunity to judge correctly on which side of the controversy the greatest weight of truth lies.

CATHOLIC SUPERSTITION. Rev. George Kenrick, in giving an account of his residence in Naples last year, says that every catholic in that city, who can afford it, purchases of the priests a little purse containing some mystic sentences, which he wears next his heart suspended from a chain around his neck. One of these he had an opportunity to examine. It contained a very small print representing the Virgin Mary, and underneath, St. Francis and Moses, the latter holding a tablet inscribed with the words of his benediction of the people, Numb. vi. 24-26; "The Lord look upon thee and bless thee" &c. "This holy benediction," it was added, "did God give to Moses, and Jesus Christ gave it to St. Francis. Whoever carries this in his garments, with lively faith, is proof against thunder, apparitions, (or ghosts,) falling sickness, pains of child-birth, fever, sudden death, dangers by sea, ambushes of enemies, and other evils."

The city of Naples contains a population of 357,000 souls. No protestant worship is maintained therein;—all are catholics. The ignorance and moral degradation of the people are deplorable. The priests sell families and individuals indulgences, which permit the owners to sin for the time specified in the indulgence, without being obnoxious to the divine law. An indulgence is a pardon for all sins which may be committed by the possessor before its date expires. Who can wonder then, that where religion is made the means of wealth and power to the popular clergy, a most miserable state of society should exist? Let us be careful that the clergy of this country do not make religion the means of their own wealth and power.

CONFERENCE. The Quarterly Conference of Universalist Ministers, was held at Cumberland Hill, R. I. on the 20th ult. Three Sermons were delivered on the occasion, viz. one each by Rev. Adin Ballou, Rev. David Pickering, and Rev. Jacob Frieze, of

Wilmington, N. C. The Telescope speaks well of the establishing of the Conference, and thinks it will be conducive to the best interests of truth in that region.

NEW MEETING-HOUSE. We learn from the Trumpet that the frame of a Universalist Meeting-house was raised in Lowell, Mass. week before last. Rev. E. Case, Jr. is to be settled over the Society that builds this house.

ASSOCIATIONS. The Middle Association of Universalists is to meet in Jackson township, near Columbus, Ohio, this day.

The Rockingham Association, N. H. met in Kingston on the 27th and 28th ult. It is said that a large number of ministering and lay brethren were present, and that the occasion was one of refreshing from the presence of the Lord.

NOTICE. We have been requested to give notice, that the Association that is to be held in Bucksport will meet in that town on Wednesday, the 8th of October next, instead of Saturday, the 25th of that month. This alteration, we understand, is the result of mutual consultation among those particularly interested in the meeting of the Association, and is made partly on account of the lateness of the season at which it was formerly appointed to be held, and partly to enable the ministering brethren to attend—proceeding from Thomaston, (where an Association is to sit on the 4th of October,) to Bucksport. If the meeting were not to take place until three weeks after that in Thomaston, some of the ministering brethren, at least, would be denied the satisfaction of attending; for they cannot be absent from their Societies two Sabbaths and make two separate journeys east in that month. The above alteration will bring the meeting of the Association earlier in the season and will also probably be an accommodation to many who desire to attend. If, however, the alteration is not agreeable to, or will make it inconvenient for our friends in Bucksport, we would thank some one of them to notify us thereof immediately. In any event we shall be happy to hear from Bucksport.

We hope that no one will infer from the remarks we made last week relative to President Allen, that it was our intention to include the Professors or other officers connected with Bowdoin College, in our animadversions;—such an inference would be incorrect. We have no fault to find with any of the College Faculty, let their faith be what it may, who attend to the proper duties of their office, and do not take it upon them to lecture their pupils on subjects that do not come within their province. Generally, we believe them to be deserving the confidence of the public. As long as a CLEVELAND abides in the College, it must be viewed with a strong hope for its good reputation by every friend of literature and science throughout the country.

The Minutes of the Association which sits in New-Sharon to-morrow, will be inserted in our next.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

THE PREACHER—NO. 2.

"For if this counsel or this work be of men it will come to nought."—Acts v. 38.

If we look to the Jewish system of religion at the time these words were spoken, we shall find that their unauthorized dogmas and their vain traditions, were as ineffectual in reforming the world and inducing to virtue, as were the unsanctioned fables of heathenism. Not that they were destitute of the means which have always been supposed indispensable necessary to effect this object; for they had their Hades, in which to inflict future torment for vice and to reward virtue, to an equal extent with the heathen;—and were as jealous in all their external observances. But the Jews were as destitute of moral virtue as they were; and the language in which Paul describes the character of the heathen, is equally applicable to them,—"We have before proved" says he, "both Jews and gentiles, that they are all under sin." "There is none righteous, no not one;—there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.—Their throat is an open sepulchre, and with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways and the way of peace they have not known.—There is no fear of God before their eyes." This is a sad picture of the morals of a community, but we have reason to believe it a true one—even Josephus their historian, with all his rational prejudice and partialities about him pronounces theirs the most corrupt race that ever lived.

The Jews having received the law, which denounced in honesty and truth all the real evils of sin, without any fictitious ones, lived happily under the patriarchal government of Judges, till their ambi-

tion tempted them to ask a king; so as to appear great like their neighbors, and, relatively speaking, virtuously, until their ambition also tempted them to have their law sanctioned like their neighbors, by future rewards and punishments. Honestly thinking, no doubt, that their government would be more united and permanent at home with a king, and would appear more respectable abroad—and that the greater the reward, and the more terrible the punishment, the more probable would be the obedience of the people to the law; and in this also, would they appear on an equal footing with the religion of other nations, whose moral requirements were sanctioned by rewards and punishments, too great for this life. But what was the consequence? they plunged their nation into a real Gehenna of torment and vice, in attempting to deliver them from a fictitious one, into a hades of woe while attempting to preserve them from an imaginary one—"destruction and misery were in their ways," by which they would have delivered the nation from the "destruction and misery which they had taught them to believe awaited them in futurity. This part of their religion had not the divine sanction; it was not authorised by a "Thus saith the Lord," and it "came to nought"—it did not prosper. The law as it came from God was sanctioned by rewards and punishments suited to the magnitude of the offences and the merit of obedience, and in attempting to add to them, they, instead of bettering them, made the word of God of no effect by their traditions. "This work and this counsel was not of God and it came to nought."

J. W. H.

[The subject to be continued.]

FOR THE CHRISTIAN INTELLIGENCER.

ORTHODOXY.—NO. 1.

We live nominally in a land of religious liberty, where every one can worship God under his own vine and fig-tree, according to the dictates of his conscience, without molestation or being made afraid. But is this true? Do not the orthodox carry an over-bearing sway? Do they not endeavor to trample under foot all other denominations but their own? And if we look seriously upon the subject, shall we not see them undermining our free institutions, and establishing on their ruins an orthodox hierarchy? If this is the case the prosperity and liberty of the country call loud for help; and it is the duty of every one to lift up his voice and cry aloud against it; that we may preserve unsullied the christian blessings bequeathed to us by our ancestors. We live in a land of political freedom and are happy; why then should we trifle with our liberty and bow a servile neck to any religious aristocracy?

We propose in this and the following numbers to consider the truth of these remarks to weigh them in the scales of justice, and see whether they are well founded. We will commence with the large national societies. The American Missionary Society to begin with. Where do the funds of this Society come from?—From deluded people of every denomination; from indigent widows and poor orphans; frightened out of the sick and dying, as a sort of pardon for their sins.—And for what is this fund applied? To convert by degrees the civil into religious government—to pamper the proud but indolent Andover-militarists; to dress them in superlative Beavers, and their wives in Silks and Leghorns. We say Andover-militarists, for who ever heard of a Unitarian Missionary, an Universalist, or any other liberal christian sent by this Society to the isles of the sea to proclaim a Saviour to the unsanctified heathen? Who ever heard of such an one holding an office of honor or profit in their Societies? Yet these orthodox mendicants are asking charity of all of every denomination. When money is wanted, a "Great Gun" from Andover must be sent abroad, whose character is well described in the monkish rhymes.

"Mel in ore, verba luctis
Fel in corde, fraud in factis"

he exaggerates the condition of the heathen, and what is rather singular, every one has a new tale of sorrow to relate; and what is more singular still, they are believed. Their language is, the heathen are perishing; money only is wanted to save them, and every one who dies in his sins will rise up in judgement against you for withholding your property. And thus the widow's hard earned mite is drawn from her, and the dying man's amassed by a life of industry and frugality, is gathered into the orthodox purses. And for what, to convert the heathen? No, for the private aggrandizement of the Missionaries, and for building up orthodoxy to the exclusion of every other sect. It is an old saying, "I had rather be a king among dogs than a dog among kings;" and those persons who well know they cannot here take the reins of government into their hands now, are so ambitious to have authority, that they go to India, and there become the dispensers of eternal life and death to the heathen; and their promises of salvation are so fair, and their threatnings so severe, that the heathen are frightened into respect, and made to look up to them as gods. But to the Society again. It may be asked, what effect such a society can have in subverting religious freedom? We answer, much every way. It is one of the main ropes of the orthodox ship. The Society is divided into State Societies, and these subdivided into County, and the latter into

Town Societies, so that their influence extends over every class of people; and what is this influence? It shuts up all the avenues of liberal knowledge from the people; it prejudices their minds against all other denominations, and deprives them of the privilege of judging for themselves. One who professes liberal feelings and who has an exalted opinion of the goodness and mercy of God, they are taught to despise; and those who express these opinions are set down as heretics and infidels. We should think of these things and weigh them with the siren song of missionary beggars before we open our purses.

FOR THE CHRISTIAN INTELLIGENCER.

CAMP-MEETING.

MR. EDITOR,—Sir,—I suppose it is known to you, that there was in this town, last week, what is called a Camp Meeting, held by the Methodists. As is usual on such occasions, the weather, though it had been dry and pleasant for a long time before, proved exceedingly rainy, beginning on Monday, when the meeting commenced, and lasting, with few intermissions, until Friday, when it was dissolved. I said "as usual," because it is a proverb amongst us, that whenever there is to be a camp-meeting, it is quite certain it will rain. Experience, I believe, has uniformly proved the proverb to be true. I do not mean, by mentioning this fact, to intimate my belief that He who rides upon the whirlwind and directs the storm, was sorely offended with your Methodist brethren for holding such meetings, and that he, as a testimony of his displeasure, sent a rain upon them to break up the meeting, or to keep people away from it, though should such a series of "judgements" happen to your denomination when they have their great meetings, I have no doubt you would find enough, perhaps even amongst the Methodists, to assert and preach and publish the fact as an indubitable evidence of the displeasure of Heaven towards you. No, I think it would have rained had there been no camp-meeting. As it was, I consider it in the light of a misfortune to the Methodists. Their meeting was necessarily thinly attended, and those who did attend must have had, to say the least, an uncomfortable, if not, as it relates to health, a dangerous time of it. I am sorry for all of good intentions who were either incommoded or rendered uncomfortable by the drenching rains of last week.

My design when I commenced writing, was, to express my opinions—and they are the opinions, I think, of very many others also—as to the propriety and utility of such kind of meetings, let them be held by what order they may. I, Sir, have no hostility towards the Methodists. They have an undisputed right to their faith and their modes of worship, as I have to mine; and never, I hope, shall I consent, even in thought, to deprive them of any of the common rights which all of us as Americans strenuously claim. I entertain no doubt that the great body, I hope all, of the Methodist church members who visit such meetings, are sincere and mean well. Nor have I reason to doubt but what they, on such seasons, may and actually do enjoy themselves, partly perhaps from the devotions of the occasion, and partly in hope of the accessions the meeting may be instrumental of making to their ranks. But while I make these admissions, I would inquire, if the same good might not be obtained in a more decent and comfortable manner? If, indeed, the country were new, or the inhabitants too poor to erect houses of worship, there might be a propriety in assembling, in pleasant weather, in the woods. But such are not the facts. Meeting-houses, and large and commodious ones too, are situated at all desirable and convenient distances; and it does seem to me, Sir, that if the meetings were to be held in them, it would look more like worshipping God "decently and in order," than to have them in the woods—to say nothing of the greater convenience, neatness and safety against inclement weather.

It does, Sir, look astonishing in the eye of a calm observer, to see whole families, far and near, abandon their business, leave their houses, and start off in covered wagons, filled with pots and kettles, beds and bedding, beef and bread, chairs and stools, men and women, sons and daughters from infancy upwards, trudging through villages and by meeting-houses, and sitting themselves down in the woods, for days and nights together! There is something picturesque, it is true, in beholding the tents arranged in semi-circular order, but there is more that is absurd and revolting in the spectacle. Especially, if it rains, to see the mud, where they occupy, almost half leg deep, and furnishing a generous coating for every thing on the camp-ground, certainly looks as if lovers of cleanliness and health could find few encampments in such a place. Let the abominations of our country, Sir, have their habitations in wigwags in the wilderness; let us not ape their uncivilized habits. I am not, Sir, disposed to ridicule the thing, though never was there, in my opinion, a fairer subject for ridicule. I have already admitted, that the Methodists themselves might be sincere; but sincerity never justifies indecency and absurdity. The Kentucky Jumpers were sincere, but their conduct was no more becoming on that account.

When I say that Camp-meetings may do some good, I have not said all, which, with equal truth, may be said of them. They are also productive, I believe, of

much more evil. They hold out an inducement—a temptation for the dissolute and vicious to go and “have a scrape.” When they behold young and old of both sexes assembled together in the woods, there to remain night and day, subject to feeble rules of order at the best, they will go and avail themselves of such a novel, such a fair opportunity to do mischief. And is not this almost always the case? Has it not been so here? The people of this village, Sir, can answer this question conclusively. I, Sir, never went to but one camp-meeting, to spend much if any time, and I then saw enough—yes, enough to convince me of their iniquity, if not their tendency to encourage licentiousness. I retired from it with a fixed determination, a determination which I shall not, probably, soon alter, never to attend another. The Methodists themselves reject the iniquity that is practised at these meetings, but content themselves, that as they are not the guilty ones, they are not answerable for it. Measurably, they are so. It is they who furnish the occasion, who hold out the temptation; and if they regret the iniquity, let them put a stop to it by discontinuing the occasion for it. Camp-meetings, I believe, are becoming more and more unpopular even amongst the Methodists. I am glad they are so. Before long, I hope they may, and believe they will, be entirely given up. The good order of community, I think, requires it.

PALEY.

FOR THE CHRISTIAN INTELLIGENCER.

Mr. DREW.—I noticed a communication in your last paper signed “Justice,” complaining because “Liberalist” “lugged” the name of Mr. Merrill into his letter, which he addressed to the Rev. Bennet Roberts of Durham. The writer says “Liberalist travelled out of his path to lug in the name of Mr. Merrill which he had no right to do,” and that “Mr. Merrill has a right to change with whom he pleases without asking the leave of Liberalist.” Very well; “Liberalist” does not deny Mr. Merrill’s “right” to do as he pleases; but, when he changes with such a fellow as Bennet Roberts and this fellow slanders and vilifies in the most aggravating manner the individuals of a respectable society, then “Liberalist” has the same “right” to “lug” in the name of Mr. Merrill & of telling him of it, “without asking the leave of the young gentlemen who sigh his name ‘Justice.’” I am sure “Liberalist” treated Mr. Merrill very handsomely in his remarks; he said he “did not believe.” The suggestion that Mr. Merrill procured Roberts for the purpose of slandering the individuals of a society which he dare not attack himself; he believed him to be too much of a Christian and a gentleman to descend to a contrivance so pitiful and mean.” Now in the name of common sense what would “Justice” have him say more? that such suggestions were made to “Liberalist,” is a fact, and made by men of respectability too; and the same gentlemen still think so—they say they have good reasons for their opinion. I suppose they have a “right” to think so “without asking the leave of Mr. Justice.”

Freeport, Sept. 8th, 1828.

THE CHRONICLE.

“AND CATCH THE MANNERS LIVING AS THEY RISE.”

GARDINER, FRIDAY, SEPT. 12, 1828.

THE ELECTION. The annual election of State Officers took place in this State on Monday last. In this County there was no occasion for any excitement, there being but one ticket for Governor, Senators, or Representatives to Congress, proposed to the people; consequently the vote was generally small. In some towns, indeed, there was some excitement in relation to the choice of Representatives. We hear of no extensive opposition to Gov. LINCOLN; and presuming he has been chosen by a large majority, we do not deem it necessary to give statements of the votes for Governor. Messrs. KINGSEY, CUTLER and CUSHMAN, are elected Senators by nearly an unanimous vote; as also is Mr. SPRAGUE, member of Congress. Messrs. Dane, Bodwell and Usher, appear to be elected Senators from York by a large majority; and Gardner, Drummond, Healy, and Hiltan, are also elected in Lincoln County. In Cumberland, it is said returns are received from all but two towns, which give about 400 majority for Messrs. Page, Ricker and Emerson. Sufficient returns have not been received from the other counties of the State to enable us to judge of their elections with certainty.

The gentlemen elected Representatives to our Legislature, as far as we have heard, are, KENNEBEC.—Gardiner, George Evans; Hallowell, William Clark; Augusta, Reguel Williams; Belgrade, J. Rockwood; China, J. Weeks; Farmington, H. Belcher; Leeds, Daniel Lathrop; Monmouth, B. White; Fayette, E. Fiske; Windsor, C. Currier; Readfield, J. Williams; Sidney, N. Merrill; Vassalboro, E. Robinson; N. Sharon, N. Smith; Waterville, T. Boutelle; F. Winthrop, T. Fillebrown; Greene, Moses Sprague.

York.—Alfred, John Holmes; Buxton, S. Bonds; Berwick, R. Shapleigh; Biddeford, D. Desha; J. Bradbury; Kennebunk, E. E. Bourne; Kennebunkport, D. Lord; Ly-

man, N. Hill; Newfield, G. E. Smith; South Berwick, T. S. Jewett; Saco, G. Tucker; Sanford, J. Powers; Shapleigh, A. Hubbard; Waterborough, A. Roberts; Wells, N. Gilman; York, C. O. Emerson.

CUMBERLAND.—Brunswick, P. O. Alden; Freeport, I. A. Hyde; Falmouth, G. Merrill; Harpswell, I. Sylvester; Minot, B. Johnson; New-Gloucester, O. Whitman; Portland, J. Adams, W. Swan, T. Dodge; Scarborough, J. Fogg.

LINCOLN.—Bath, Z. Hyde; Boothbay, W. Emerson; Bowdoin, S. Eaton; Bowdoinham, G. Jewett; Edgemoor, S. J. Wilson; Woolwich, J. Stinson; Phippsburg, P. M. Cobb; Jefferson, J. Rowell; Litchfield, J. Neal; Lisbon, N. Dwinall; Nobleboro, A. Smith; New-Castle, C. Dole; Thomaston, J. Ruggles; Topsham, W. Frost; Wiscasset, M. Shaw; Waldoboro, C. Miller; Whitefield, M. Peaslee; Lewiston, O. Herrick; Dresden, G. Goodwin.

SOMERSET.—Bloomfield, E. Colburn; Fairfield, W. Bryant; Norridgewock, C. Selden.

The votes in this town, were, for Governor, ESCH LINCOLN 67; EZEKIEL WHITMAN 64; Scattering 4. For Senators, Sanford Kingsbury 131; Nathan Cutler 134; Joshua Cushman 127; Scattering 7. For Representative to Congress, Peleg Sprague 101. For Representative to State Legislature, George Evans 130; Scattering 29.

* Those with this mark were not of the house last year.

KENTUCKY. The official returns for Governor give Metcalfe (Adm.) 38,940, Barry (Jack.) 38,231 votes. Majority for Metcalfe 709. Mr. Breathitt, the Jackson candidate for Lieut. Gov. is elected by a majority of 1387 over Mr. Underwood, the Administration candidate. Underwood did not receive so many votes as Metcalfe did by 2486, nor Breathitt so many as Barry by 690. Both parties claim majorities in the Legislature. This body is, however, now in session, and it will soon be known which has the ascendancy.

MISSISSIPPI. Mr. Hinds, the Jackson candidate, is elected to Congress from this state, by a considerable plurality. There were three other candidates, a plurality elects.

INDIANA. The administration candidates generally have been elected in this state. Gov. Ray, who was re-elected, is reported, died just after the election.

MISSOURI. Mr. Pettis (Jack.) is re-elected representative to Congress by a large majority.

RHODE-ISLAND. The late state elections in this state have resulted in the choice of a large majority in favor of the administration.

President Adams was invited to attend Commencement at Brunswick last week, but did not comply with the invitation.

The Universalist in Litchfield, (Conn.) who was not permitted to testify in Court on account of his disbelieving in future punishment, has been allowed on a re-hearing, to give his testimony under oath. The Court, it seems, have reversed their former decision, and determined, at last, that a Universalist may testify. In this we see the power of a free press, even over the decisions of the judiciary.

The town of Portland gave between sixteen and seventeen hundred votes at the late election.

YALE COLLEGE. The course of conduct pursued by the Faculty of Yale College, (Conn.) towards the students at that University, has been so severely orthodox that no fewer than one hundred and thirty-four students have voluntarily left the College and pledged themselves never to return. After complaining of the government and absenting themselves from the Institution, the Faculty issued an order for them all to return as liege subjects on the pains and penalties of expulsion. This, all refused to do. Accordingly four were singled out and publicly expelled. The remaining 130 thereupon demanded that they too should be favored with a like expulsion, assigning as a reason, that if guilty at all they were all equally so.

Some how or other it does so happen, that wherever the orthodox are “clothed with a little brief authority,” their government is so arbitrary as to be exceedingly intolerable to all acquainted with the principles of republican liberty.

We should think that a Phi Beta Kappa orator ought to know better than to pronounce such words as destitute—destitute; constitute—constitute; multitude—multitude, &c. Walker would tell him, that (with a few well known exceptions) the pronouncing of a *chew* in words where the accent is not on the syllable next preceding that in which this vowel is found, is contrary to rule—is mere pedantry.

[From the Newburyport Herald.]

MORGAN’S ABDUCTION.—On the 20 ult. three men, named Bruce, Darrow and Turner, were tried in Canandaigua, N. Y.

for the abduction of William Morgan.—Gibbings, a principal witness against the two last, was rejected from incompetency, he not believing in a state of future rewards and punishment, and they were acquitted. Against Bruce the jury returned a verdict of GUILTY.

The evidence against Bruce established the fact of having accompanied the carriage, in which Morgan was proved to have ridden, to Lewiston and thence to Fort Niagara. Bruce was at Lewiston, at 2 o’clock, on the morning of the 14th of Sept. 1826, and started at that time for the Fort. Morgan was proved to be confined in the magazine at 11 o’clock of the same day.

Bruce offered no testimony to explain his conduct nor attempted in any way to exculpate himself.

The sentence of the Court in the above case has been deferred until the opinion of the Supreme Court shall have been obtained as to the jurisdiction of the Ontario sessions. Bruce has in the mean time been admitted to bail.

There is a mistake in the above. From every other paper which we have seen, it appears that, Gibbings was not rejected as incompetent to testify on account of his disbelieving in a state of future rewards and punishments, but because he was an *Atheist*, denying that there is any God except matter.

Peru. Accounts from Callao to May 25, state that they had great fears of a hostile visit from Bolivar, and had chartered one or more American vessels to carry troops to the southern lines. Gen. Sucre has been wounded in an insurrection in Bolivia, and made a prisoner. Markets bad at Callao for American imports. Duties enormously high, and no prospect of a reduction.—The U. S. vessels, Capt. Finch, and Dolphin, Capt. Rousseau, were at Callao, all well.

Boston Palladium.

A London paper contains advertisements of no less than nine American books in one column.—1b.

New South Wales. Of 17,000 convicts, the sweepings of the jails of London, Manchester, Glasgow, &c. sent out to New South Wales, since the year 1811, no less than 6000 had acquired their liberty before the date of the last returns, either by the expiry of their terms of servitude, or the remission of part of it on account of good conduct; and these 6000 emancipated convicts were, at the above period, possessed of property of one sort or other in our Australian dominions to the extent of fifteen hundred thousand pounds! If this does not prove a total change and reformation of character, effected by the discipline of the colony, we really know not what will.

Lieut. paper.

Anson Gold. A piece of gold weighing thirteen pounds seven ounces, was found Aug. 16th, in Dismuke’s mine, in Anson.—The lucky finder was a young lad, to whom, according to the terms of working the mine, one half belongs. This is the largest lump which has been discovered in this State, with the exception of the piece of 25 pounds found in Reid’s Creek, in Cabarrus, some years since, and is worth about \$3000.—N. C. p.

Explosion. The powder mill in Westfield, Mass. belonging to Messrs. Stiles, Osmer, & Co. took fire and was blown up on the 22d inst. No lives were lost and the damage is said to be not very great.

Edmund Wright, jr. editor of the Boston Patriot, has sold out his concern in that establishment on account of ill health. John B. Davis succeeds him in the editorial department.

From an European Publication.

The world has not witnessed an emigration like that taking place to America, so extensive in its range, so immeasurable in its consequences, since the dispersion of mankind.

Two men who were towing a barge in the Seine at Paris, drove the horses in such a manner as to slacken the rope in order to spatter a pleasure party; but unfortunately they overset the boat, and of 25 persons 19 were drowned! They were sentenced to ten months imprisonment.

India. The British authorities refusing to permit a woman to be tied who was about to be burned with the corpse of her husband, she sprang from the pile soon as she felt the heat, and escaped. A pension is allowed her.

Natural History. A whale was recently taken in Oyster Bay, Van Dieman’s Land, whose blubber appeared of a blood red, and after boiling the oil, which was of very good quality, assumed the same color.

The Duke of Wellington had met with an accident which had nearly proved fatal to him. He was riding in Conduit-street, when his horse fell, and his Grace’s head came within a few inches of the wheel of a wagon which was passing. No serious injury, happily, resulted from the accident, which is the second the Duke has met with since he has been Premier.

The Natchez Galaxy relates a story of a quantity of pumpkin seeds which were sent last spring from Washington to some place south of Natchez, having sprouted in the Natchez Post Office and so much enlarged their superficial dimensions as to distend the mail bag to such a size as to lead the Postmaster to open it, when a snarl of pumpkin vines shot forth! It appeared that during the pilgrimage of the seeds, they had been immersed in several streams of water from the mountains, which had caused the seeds to vegetate.

Widows. The island of Candia is memorable for the moral conduct of its widows.—There the women of the Roman church, like those of Genoa, are commonly adorned with gold, pearls, and brilliant jewels; and after having lost their husbands they seldom or ever are again married, but wear a black veil as widows; nor do they ever walk with a man, or sit upon the same seat, either in the church or elsewhere. Perpetually heaving sighs, and in a mournful habit, the widow seeks solitary places, and constantly flies from the society of men as she would from that of serpents.

Massa’s Foot. The following circumstance is a striking illustration of the utter recklessness of feeling in relation to all that is endearing to human nature, which a state of slavery produces in the bosom of its victims. A negro in Kentucky, not long since, had accidentally inflicted a wound on his foot, which was likely to prove fatal, through want of care. A person asked the negro why he did not bind it up, was answered: “He be no my foot; he be Massa’s foot—if Massa want him well, he may cure him hese!”—Penn. Gaz.

It is stated in a Canada paper that Mr. Richardson, the fugitive from Portland, passed through St. Francis on the 25th June on his way to Quebec, where it is supposed he embarked for Europe.

We are requested to mention that Rev. T. S. W. Motte will be instituted Rector of Christ’s Church in this town, on Thursday the 18th inst. Services to commence at half past 10 o’clock, A. M.

A friend in Exeter, N. H. requests us to give notice, that Rev. W. F. King, Pastor elect of the Universalist Society in Portsmouth, and late of New-York, will preach in the Court House in Exeter, Sunday evening, Sept. 21.

The Editor expects to preach in the Old Church in a week from next Sabbath viz. the 21st inst.

There will be a few Sabbaths this fall on which he probably can preach, if requested, in other places in this section. It will not be convenient for him, to go over one day’s ride from home.

TO CORRESPONDENTS.

Have our friends “Philomathes,” “Livermore,” “Frankfort,” and others, who have done so much to assist the editor and interest our readers, forgotten us? As the editor designs to attend all the Associations in this State, to be held this fall, much of his time will be taken up on that duty, and he must depend considerably on the contributions of his friends. We hope our correspondents, one and all, will remember us.

DIED.

In Augusta, on Friday last, Miss Olivia Palmer, aged 16, daughter of Mr. O. B. Palmer.

In Brunswick, on Thursday evening of last week, Hon. BENJAMIN ORR. Mr. Orr was reputed to be the ablest Lawyer in Maine. He was formerly a member of Congress from Lincoln District.

In Exeter, N. H. Hon. JOHN TAYLOR GILMAN, late Governor of New-Hampshire. For thirteen years he sustained the office of Chief Magistrate of that state. He lived greatly respected, and died universally lamented.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Sunday, Sept. 7, Schrs. Diamond, Holton, Boston; Gen. Jackson, Sag Harbor.

Sept. 8, Schrs. Eagle, Bliss, Boston; Catharine, Marston, do; Sidney, Springer, do; Sloop Traveller, Caldwell, Salem.

SAILED.

Sunday, Sept. 7, Schrs. Polly Baker, Dennis; Friendship, Nickerson, do. Sloop Ketch, Philbrook, Ipswich.

Sept. 8, Schrs. Superb, Merry, Boston.

Sept. 10, Schrs. Lady Hope, Farris, Nantucket; Diamond, Holton, Boston.

Sept. 11, schrs. Polly & Nancy, Osgood, Newburyport.

GLAZIER & CO. BOOKSELLERS, Hallowell, offer for sale a very extensive assortment of MEDICAL BOOKS, among which are the following:—Vernieuwen’s Works, 2 vols.; Averil’s Surgery; Aphorisms of Hippocrates; Armstrong on Fevers; Advice to Mothers; Anderson’s Anatomy; Quarré’s Anatomy, 3 vols.; Belcham on the Membranes; Becard on Pathology; Becard’s Address to Benet; Barton’s Colic; Berra’s Treatise on Bell’s Anatomy, 3 vols.; Bell on Wounds; Bell on Ulcers; Bell’s Dissections, 2 vols.; Baillie’s Morbid Anatomy; Bura’s on Abortion; Bartlett’s Synopsis; Bedingfield’s Compendium; Boyer’s Surgery, 2 vols.; Bancroft on Fevers; Bigelow’s Sequel to U.S. Pharmacopoeia; Coffin’s Bucean’s Domestic Medicine; Calhoun on Suspended Animation; Carlisle on Old Age; Glasgow’s Observations; Cullen’s Practice; Cullen’s Materia Medica; Cook’s Surgery, 2 vols.; Cullen’s Observations; Cooper’s Lectures on Surgery; Cooper’s Surgical Dictionary; Cooper on Fractures; Copeland on the Rectum; Donaldson’s Review; Denman’s Midwifery; Desautel on the Bones; Darwin’s Zoonomia, 2 vols.; Ducamp on Urine; Dewees on Midwifery; do. Essays on do; do on Females; do on Children; do. Baudecroix; Eberle’s Therapeutics; Fordyce on the Eyes; Eberle’s Therapeutics; Fordyce on Fevers; Family Dentist; Friend and Physician; Friend to Health; Good’s Study of Medicine, 6 vols.; Good’s Book of Nature; Goodman’s Investigations; Gregory’s Dissertations; Gregory’s Practice; Hall on the digestive organs; Hey’s Surgery; Haller’s Physiology; Hunter’s Venereal; Hooper’s Medical Dictionary; Hale on Spotted Fever; Horner’s Anatomy, 2 vols.; Heberden’s Commentaries; Jones on the Muscles; Jones’ Bursæ; M.D. wifery; Jones on Hemorrhages; Johnson on the Liver; Johnson on Tropical Climates; Jackson on Fevers; Lieutland’s Synopsis; Leanaac on the Chest; London Practice of Midwifery; Medical Lexicon; Medical Repository; Magendie’s Physiology; do. on Prussic Acid; Medical Dictionary; Maternal Physician; Memoir on Acciputaneous; Orfila on Poisons; Pharmacopoeia of the N.Y. Hospital; do. of the United States; Paris’s Pharmacologia; Paris on Diet; Pailly on Indigestion; Pailly’s Inquiry; Pailly’s Therapeutics; Robertson’s Rush on the Mind; do. Pringles; do. Hilary; Reid’s Essays; Smellie’s Tables; Smith’s Letters; Swediaur on Syphilis; Science of Life; Smith on Contagion; Scudamore on the Gout, &c.; Stevenson on the Eyes; Travers on Irritation; Thompson on Varioloid; Thomas’s Practice; do. Domestic Medicine; Thatcher on Hydrophobia; do. Dysentery; do. Modern Practice; do. Medical Biography, 2 vols.; Timbrel on Ruptures; Trotter’s Essays; White’s Essays; Wallis on Diseases; Wistar’s Anatomy, 2 vols.; Waterhouse on Whooping Cough.

GLAZIER & CO. pay particular attention to the Medical Branch of their business. All new works received as soon as published; and all the standard works constantly on hand. They pledge themselves to furnish, or as accommodating terms, as can be had in New-England, (Auctions excepted.) Hallowell, Sept. 3, 1828.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.

M. B. F. O. F.

AT Masonic Hall, on Wednesday evening, Sept. 17, at half past 6 o’clock.

QUESTION FOR DISCUSSION.

Will the Tariff be productive of Beneficial results? J. D. ROBINSON, Scribe.

Sept. 12, 1828.

BALFOUR’S WORKS. Presuming that President Allen’s Lecture will be the means of increasing the demand for the excellent Inquiries and Essays of Mr. BALFOUR, the Editor has received a new supply of his First and Second Inquiries and of his Essays, which he will be happy to sell to any who wish for light and have the time. The price of each work, bound, is one dollar twenty-five cents. Apply to the editor of this paper at his house in Augusta. They may also be obtained at the Gardiner Bookstore.

Augusta, Sept. 11.

HORNE’S Introduction to the study of the Scriptures. Any person wishing for a full set of this valuable work can obtain it at a good bargain on application to the Editor in Augusta. The work comprises 4 large octavo volumes, containing two thousand six hundred and forty-five pages, handsomely printed.

Augusta, Sept. 11.

CHEMICAL EMBROCATION,

OR

WHITWELL’S

ORIGINAL OPODELOD.

FOR BRUISES, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Loins, Chloasma, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (inspired by envy and self interest) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostures. Therefore, be sure that you receive Whitwell’s Opodeldo, or you may be most wretchedly imposed upon. Price 37 1-2 cents.

WHITWELL’S VOLATILE AROMATIC SNUFF—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, loss of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

WHITWELL’S BITTERS—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. *JANIS’ BILIOUS PILLS* are highly important in all the above complaints, and should in most cases be used with the Bitters.

BALSAMIC MIXTURE, or INFIRMARY COUGH DROPS—One of the best compositions ever used for coughs, colds, asthmas, and all disorders of the breast and lungs. Price 25 cents. Sold at the Boston Infirmary, corner of Milk and Killy Streets; and by its Agents, J. D. WALTON, Gardiner, (Me.) 19-29

PROPOSALS for publishing by subscription, the Modern HISTORY OF UNIVERSALISM, commencing at the time of the Reformation, and extending to the present time. By THOMAS WHITTEMORE, Pastor of the First Universalist Society in Cambridge.

This work is not a discussion of the doctrine of Universalism; but a history of its progress, notices of the authors and preachers who have defended it; of the works in which it is found; and the opposition with which its defenders have met, &c. &c.

It will embrace a brief notice of the Anabaptists, among whom this doctrine was propagated about the time of the Reformation; of its spread and promulgation in England previously to the commencement of A. D. 1600; of the principal writers on this subject from that time; and particularly of the efforts of the Universalists, as a sect, under the preaching of James Relly. A full history of American Universalism will be given, containing a view of its commencement through the labors of John Murray; the difficulties at first encountered; the conversion and subsequent course of Elihu Winchester; the history of the General Convention, and the rapid spread of the sentiment in the United States.

CONDITIONS:

I. The work will be printed on good paper, with a good small pica type, in a duodecimo volume of nearly 320 pages.

II. The price will be \$1.25, bound and lettered; or \$1.00 in boards.

III. Agents who will become responsible for the price of six copies, shall be entitled to the seventh, gratis.

IV. The work will be put to press as soon as 1000 subscribers shall have been secured to Messrs. Streeter & Whittemore, at the Trumpet and Universalist Magazine Office, Boston, or to the author, Cambridgeport, Mass.

Cambridge, August 2, 1828.

[Subscriptions received at this Office.]

BALFOUR’S ESSAYS.—P. SHELDON, has just received Mr. Balfour’s new work, entitled, “Three Essays on the intermediate state of the dead; the Resurrection from the Dead; and on the Greek terms, rendered, Judge, Judgment, Condemned, Condemnation, Damned, Damnation, &c. with remarks on Mr. Hudson’s Letters in vindication of a future retribution.”

The Life of Murray & Balfour’s Essays may be had of Mr. Drew at his house in Augusta.

ROOM PAPERS.

P. SHELDON has just received from Boston and the manufacturers, a very large supply of French and American Paper Hangings and Borders, which will be sold at the lowest rates. July 23.

KENNEBEC, &c.—To the Heirs at Law and all others interested in the Estate of Joseph Rollins, late of Pittston in said county, Yeoman, deceased, intestate.

WHEREAS a certain instrument purporting to be the last Will and Testament of Joseph Rollins, late of Pittston, in said county Yeoman, deceased, testate, has been presented for probate to the Judge of Probate of said county, by the executors therein named,

You are hereby notified to appear at a Court of Probate to be held at Augusta, in and for said county, on the last Tuesday of September next, and show cause, if any you have, why said instrument should not be proved and allowed as the last will of said deceased.

Given under my hand at Augusta, this eleventh day of August, A. D. 1828.

H. W. FULLER, Judge.

DANIEL BAXTER, Jr. & CO. Front Street, Boston, have for sale a large stock of

W. I. GOODS

AND

GROCERIES,

which they offer on fair terms for Cash or approved credit. Boston, August 25.

APPRENTICES WANTED.

TWO LADS, about 17 years of age, of good character and industrious habits, are wanted as apprentices in the Gardiner Woollen Factory.

JOHN O. CRAIG.

August 28.

35

POETRY.

WHO IS MY NEIGHBOR.

Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart, or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succor him.

Thy neighbor? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, cares and pain—
Go thou, and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem—
Widow and orphan, helpless left—
Go thou, and shelter them.

Thy neighbor? Yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave—
Go thou, and ransom him.

Whence'er thou meet'st a human form
Less favor'd than thine own,
Remember 'tis thy neighbor worm,
Thy brother, or thy son.

Oh! pass not, pass not heedless by—
Perhaps thou canst't redeem
The breaking heart from misery,
Go, share thy lot with him.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN INTELLIGENCER.

ELDER M'FARLAND AND THE FREE
WILL BAPTISTS.

MR. DREW.—Sir,—Some time in the month of February last, your paper of the 1st of that month, was put into our hands for perusal. We soon discovered a piece over the signature of "A Friend to freedom of conscience," highly seasoned with invectives against "a harmless sect," called Freewill Baptists. We continued reading until an "extract of a letter from one of Elder M'Farland's friends" fixed our attention with surprise. "They offered," says he, "a compromise with Elder M'Farland on this condition,—that he should preach the doctrine of annihilation instead of the restoration." (1) We were at once authorized to say that the above statement was a barefaced falsehood without the least shade of truth. For neither the Conference nor the denomination alluded to, believe in the doctrine of annihilation. And we hereby challenge Elder M'Farland and his friends to prove their charges against us. For a number of statements are equally false and defaming. O, surprising! The "guilty, popish Freewillers," (2) as they are called, are such "a harmless sect" that their inveterate, universal, loveless enemies for the want of truth are reduced to the extreme and pitiable necessity, at their first onset of using falsehood without covering, which is the pettifogger's last weapon, and sure omen he has lost his case. (3) But we put on charity and hoped that Elder M'Farland did not sanction such a libel, or if he had, he would make public confession to the Conference's "injured justice," and the world, as far as the libel had circulated. We were, however, very doubtful of his innocence, in this matter, when we took into consideration the many inconsistent things exhibited by himself to us,—the taunting slur thrown upon his old brethren, in his letter you inserted in your paper. In his letter, he says, "I cannot say, as I have heard some of my brethren say, that there has been no alteration in their views for a number of years. I think this kind of boasting is 'glorying in that which ought to be their shame.'" But in the same letter he says, "there has been no particular alteration in my views for a number of months past." Does Elder M'F. mean to boast because there has not been the least particular alteration in his views for a number of months past? (4) Does he mean to glory in that which ought to be a shame to others? Or does he mean to confess that for a number of months since he has been "led to hope in the eventual salvation of all the family of Adam," he has not walked in the "path of the just," nor had light enough to enlarge his views, or alter them in any particular whatever? But we would not censure or injure Elder M'Farland's character in the least degree. (5) If we have done it, wrongfully, we are willing to confess our wrongs publicly, and make restitution as far as possible. Were the statements in your paper (made by the Elder's friend, and a friend to a conscience that is free to slander) founded in truth, we should, dear sir, concur with you that we ought to make a very hearty, humble and public confession. But they are so false and slanderous, seemingly calculated to misinform the reader and prejudice the public mind against our Conference and Connection, we now think it our duty, after waiting five months to give the Elder and his friends a proper time for reflection and confession, to give the public a plain statement of *provable facts*, and show the reason why we have labored or dealt with Elder M'F. as we have.

Some time in the Spring of 1827, a report was circulated that Elder Moses M'Farland, of Montville, had become a Universalist and preached the doctrine; and indeed his candid auditors were led to believe the report true, as they could discover nothing in his preaching that militated against that doctrine, yet to his old friends, in private, he plainly declared that he was not a Universalist. He was visited by a number of his public brethren, to whom he made the same positive declaration, and appeared very much grieved with those who had reported he was one. Being inquired of what he thought of certain pas-

sages of scripture, relative to the punishment of the finally impenitent, he would answer, I am not prepared; give me time, &c. Yet in public and private he was frequently heard to say, he believed the resurrection and judgement mentioned in the scriptures, were already past and not to take place hereafter, as he and his brethren had formerly believed; also that the sinners' misery only run commensurate with their unbelief, and that when their unbelief should be taken away, their misery, of course, would be taken away, or cease.

After making this statement one day in company, he was interrogated by an intimate friend of his and member of the Conference, in the following manner: "Br. M'Farland, what is necessary to take away this unbelief from the impenitent sinner?" To which he answered: "Suppose you should disbelieve the resurrection of the dead, as you term it; Gabriel's trump should sound and call forth the sleeping millions, and you among the number; would you not then believe or know there was a resurrection?" Most certainly, said the member; I should know it beyond a doubt. Then said the member, from this we may infer, that although the impenitent sinner does not now believe Christ is his Saviour and dies in unbelief, yet, when he is raised, he will see Christ as he is, and be made like him; then his unbelief will cease, and he will believe or know that Christ is his Saviour. Yes, said Elder M'Farland, "that is it." Then said the member, you do not believe that the wicked will be punished after death. No, said he, I do not. Of course, you believe they are punished in this life according to their crimes? Said he, I do. These questions and answers were passed in the presence of six or eight persons, and among the number were two justices of the peace. (1)

This open avowal of his faith agreed so well with his preaching, we did not hesitate to say he is a Universalist; nor did we once suspect he would afterwards be ashamed of the name his new ideas or doctrine had procured him; but to our surprise, he still continued to deny that he was a Universalist.

At a June Quarterly Conference, composed of Elders and Messengers from the several churches, held in Lincolnville, Br. M'F. was interrogated by the Chairman of the Conference, whether he had changed his sentiments and become a Universalist? To which he replied; No, I have not. Do you believe, Br. M'F. added the Chairman, in the doctrine of future rewards and punishments, as you formerly did, and as your Freewill Baptist brethren now do? To this question the Elder appeared unwilling to give any direct answer. He was then tenderly addressed by the Chairman in the following manner: Brother M'F. we are surprised and astonished, that you should advance so many things in private and public to others, and yet be so unwilling to own unto us what you really believe. Dear Brother, if you honestly believe all men will finally be saved, as you have stated to others, be honest and say so now. We do not feel disposed to harm or injure you in the least degree, because you differ from us in opinion; we love and respect you. We are unwilling, however, that you should embrace and preach such a doctrine, for we believe it is not "according to godliness," but leads to licentiousness; and the fruit of those who profess to believe it, daily confirms our belief. Yet, if you have been led to believe in the eventual salvation of all men, we should advise you to come out and own it like an honest man. We do not wish to bind your conscience or lord over it. You know what we, as a denomination, believe. If you cannot feel united to walk and preach with us, we should think you had better withdraw from us, and unite with those you can walk and preach with. (6) Notwithstanding this plain address, he refused either to own what he believed, respecting the punishment of the finally impenitent, or withdrawal from the connexion. Then the member above mentioned, who questioned him and heard his answers before witnesses, arose and stated to the Conference what he had heard the Elder state as above. But to his surprise and the astonishment of all present, he positively denied that he ever advanced such ideas, or made such statements. But when he found there was sufficient evidence present to prove the facts alleged against him, he made a partial confession, but appeared more willing to make *forgetfulness his armor* than to own the plain truth.

These things were so dark and unfavorable on his part, that we thought him worthy of admonition if not suspension, until he should give better satisfaction relative to his incoherent conversation and conduct.

At the September Conference in Montville, Elder M'F. came forward, and after much conversation, freely acknowledged he had been prejudiced against some of his brethren, and now desired their forgiveness. He also made a humble confession to the member he had so flatly contradicted—asked his forgiveness, and said he was sorry he ever made such statements, and desired the forgiveness of all. In this Conference he said he fully believed in the doctrine of future rewards and punishments, as set forth in the scriptures. But as to the phrase or doctrine of "endless misery," he said he could not preach it; "for this reason, because he could not find it any where in the scriptures." But, said he, Brethren, I now

plainly declare unto you, that I am not a Universalist, neither will I own the name; though doubtless I have been wrong in many things. He gave himself up to his brethren, and desired us to overlook his imperfections and give him our fellowship again. This we were willing to do, if he would make a public declaration of his faith, and thereby contradict the reports in circulation, which his former inconsistencies had given rise to. And as we understood he had been published in your paper as a Universalist, it was thought proper for him to insert a note in the same paper, to rebut or contradict it. But as there was only one person in the Conference who pretended to have seen the statement in your paper, and he acknowledged himself to give it verbatim, but thought he could in substance, viz:—"That elder M'Farland had renounced the doctrine of future punishment, and embraced the sentiment of the universal salvation of men." This we know had been reported verbally, and this induced us to think it was so in the *Intelligencer*. And if any confession is due from us in this thing, it is to you, Mr. Editor, for our being too positive that your paper contained such a statement when it did not; this fault we humbly acknowledge. (7) But we have no confession to make to Elder M'Farland; for after the note was drawn up and presented for him to sign, when he came forward to set his hand to it, a member of the conference arose and asked the Elder if he was willing to sign the note? Said he, I am. Said the member, have you weighed it in all its several bearings? I think I have, said he. Do you realize, added the member, that if you sign this certificate, you must talk and preach different from what you have done of late, or your hand and tongue will clash? You hereby declare you are not a Universalist; we presume you are not ignorant of the general acceptance of the word. You likewise deny that you hold or preach that Christ has unconditionally secured the eternal salvation of all men. And do you now sign this of your own freewill and accord? Most certainly, said he, brethren, I do. We tried to exercise that charity which covereth a multitude of faults; received his acknowledgement and gave him our fellowship on the strength of it, and gave him leave to make his standing public in the note he signed. We forbore publishing any thing in the "Morning Star" we thought likely to injure his feelings, usefulness or character.

At the December Conference in Windsor, Elder M'F. came forward with a complaint, not that we had "practised a pious," or impious "fraud" upon him; but that we had made a wrong statement in the Star, viz:—"That he came forward and owned his fault." This he said was false, and unless we took it back we must expect to meet it again in public. He further stated, he should withdraw and consider himself no longer a member of the connection. We tried to reason with him, as it was provable he did own his faults, or we could not have received him into fellowship. But all our reasoning was disregarded. He said if he owned his faults any way, the Lord knew he did not mean to. To judge what he said belonged to us, because we had sufficient witness to prove it; but to judge what he meant was not in our province. We were astonished at his conduct and could not reconcile it with moral honesty; and after proper measures had been taken according to the gospel rule, as we understand it, we were under the necessity of considering him, as "having gone out from us and no more of us." Still we have forbore publishing these things out of regard to him. Nor should we now do it had he not suffered such false and slanderous things to be published without contradicting them publicly, when he is conscious, if conscious of any thing, that they are false.

We now for the good of the cause, the cause of truth, think it our duty to publish the truth through the medium of the same paper, and as its columns have been open for that which is slanderous and false, we expect they will be for the demonstrable truth. (8)

Voted, That the foregoing statements should be published in the *Intelligencer* and *Morning Star*.

JOSEPH GOWIN, Clerk.

NOTES BY THE ED.

(1) In relation to the subject touched upon in this part of the communication, we willingly take to ourselves blame—the blame of forgetfulness. After publishing the statement about the offer made to Elder M'F. sent us by a gentleman from Montville, who we believe is not of our religious faith, we had a verbal notice sent us from Elder M'F. expressing his regret that such a statement had been made, as no offer to the above effect was *officially* or *publicly* made to him, and wishing us to say that our information was incorrect. This notice not being a written one, and not coming to us under circumstances calculated to impress upon our mind the necessity of an immediate attention to it, in the multitude of business, it accidentally passed from our mind & we forgot to write a paragraph on the subject. This is the real state of the case, and whatever blame is attached, to unintentional forgetfulness we now cheerfully assume. The error ought to have been corrected before; we are glad this communication furnishes an opportunity for doing it in a suitable place.

(2) If the writer means to give the reader to understand, that his sect were called, "guilty, popish Freewillers," by a "Friend to freedom of conscience," by us, or any other writer in this paper, we would take this opportunity also to give the reader as distinctly to understand, that such a charge is false. No such quotation can be made from our columns.

(3) The writer seems to be very willing to charge others with "using falsehood without covering." Let him who lives in an house of glass be careful how he throws stones to those who pass by. According to his own reasoning about the "last weapon," the reader can decide whether he may not be considered as having also "lost his case." If he "put on charity," it does appear that it was soon put off again, or, owing to hard usage, wore out speedily. His charging the "slander and falsehood"—as he calls it—to his "universal enemies," as if the universalists were accountable therefor, is unjust.—The communication of which he complains was not, we think, written by a universalist; and if it was, we have yet to learn that others are answerable for his errors.

(4) There is some difference between "a number of years," and "a number of months."

(5) Of the truth of this remark, the candid reader must judge for himself, after reading the whole communication.

(6) This Address of the Chairman breathes, in general, a commendable spirit. As for his belief that the doctrine of "the grace of God that bringeth salvation to all men" does not "teach us that denying ungodliness and every worldly lust, we should live soberly, righteously," &c. but that, on the contrary, "it is not according to godliness," it must go for what it is worth. It is a plain contradiction of what St. Paul testifies. He says too, that "the fruits of those who profess to believe it, daily confirms our belief." We are not afraid, any day, of having the "fruit" of believers in our doctrine compared with the "fruit" of his sect.

(7) This "acknowledgement" to us is sufficient—it is fair—it is christian.

(8) Whether the statement of "provable facts," made by the writer, be provable or not, we have no other means of judging than those already presented to the reader. If Elder M'Farland or his friends think it his duty to deny the statements, and furnish as good evidence that he has been misrepresented, we presume that as the Church have voted that the above should be inserted in the *Intelligencer* and in the *Morning Star*, the editor of the latter paper will feel under an obligation to be as fair as we have been and give the other party a hearing also.—Our readers have seen both sides; the readers of the Star ought also to be presented with the whole.

KENRICK'S EXPOSITION.

THE first volume of "Kenrick's Exposition of the historical writings of the New Testament," is published and received at P. Sheldon's Book-Store. This valuable work will be comprised in 3 large octavo volumes very handsomely printed, and will be furnished to subscribers at the unusually low price of five dollars, payable on the delivery of the first volume. The price to non-subscribers will be considerably enhanced. The second and third volumes will shortly be published, and subscriptions will be received at the Gardiner Book-Store until the work is completed.

A CRY

FROM THE FOUR WINDS,

In the cause of Religious Liberty, and against Clerical Intrigue and Ecclesiastical Oppression.

A WEEKLY PUBLICATION under the above title, is published every Saturday, by BENJAMIN JONES, No. 15, Union Street, Boston. There are a certain set of men arrogating to themselves the exclusive title of Orthodox, who are laying their plans to raise themselves above all others, and bring these States under the yoke of an Ecclesiastical Hierarchy. The object of this work is to warn the unsuspecting, and wake up public attention to the plans and schemes of these aspiring ecclesiastics; satisfied, that to frustrate their designs, their policy need only to be exposed.

CONDITIONS. One Dollar and Fifty Cents per year, payable in advance, or Two Dollars per year if not paid before the end of three months. Eighty-seven cents for six months.

Any person obtaining eight subscribers and becoming re-sponsible for them, shall receive a ninth copy gratis.

BALLOU'S SERMON.

JUST received at the Gardiner Book-Store, "A Discourse delivered in the Universalist Church, Lombard St. Philadelphia, June 2, 1828, at the Ordination of T. Fisk, by HOSSEA BALLOU, Pastor of the Second Universalist Society, Boston."

Aug. 14.

NEW WEEKLY JOURNAL.

THE Editor of the Massachusetts Journal proposes to issue a paper to be called THE MASSACHUSETTS JOURNAL.

It will be devoted to politics, literature, science, and in an especial manner, to practical mechanics and agriculture. It will contain all the news, foreign and domestic, of the day, together with poetry and miscellany. The quantity of matter and the price will be suited to the time and the purses of those country friends of the Administration, of domestic improvement, of liberal politics and of literature, who cannot afford sufficient either of time or money for the three-a-week Journal.

The paper will be printed on a large and handsome sheet, and fair type, and delivered or mailed on every WEDNESDAY morning, at 2 dollars a year, payable in advance; or \$2.50 at the end of six months. Those who obtain six subscribers and become responsible for the pay, shall have the paper gratis.

The first number will be issued on the first Wednesday of September next, or sooner if a sufficient number of subscribers shall be obtained.

D. L. CHILD.

Editor Mass. Journal.

VIOLIN & BASS VIOL STRINGS for sale at the GARDINER BOOK STORE.

PROPOSALS for publishing by subscription, the *ANCIENT HISTORY OF UNIVERSALISM*, from the time of the Apostles to its Condensation in the Fifth General Council, A. D. 553, together with an Appendix, tracing the doctrine down to the era of the Reformation. By HOSSEA BALLOU, 2d, Pastor of the Universalist Society in Roxbury.

Some notice of the plan of this Volume may be expected. It is purely *historical*; it begins immediately at the close of the New Testament, so as to pass in review all the other christian writings extant of the early ages; it is from these original authorities that the account is for the most part gathered and composed; the narrative, it is believed, is complete, to the Fifth General Council in A. D. 553, containing all the information now accessible, concerning Universalism in that period; and there is interspersed a pretty full account of the views entertained the meanwhile, by the christians in general, both Catholics and Heretics, concerning the future state.

In the Appendix, which forms but a small part of the Volume, the plan is different, as a regular and connected history of Universalism from the Fifth General Council to the Reformation, is now unattainable. Here, nothing but a sketch is attempted, pointing out those traces of the doctrine which the author has discovered in the course of his reading.

CONDITIONS:

I. The work will be printed on good paper, with a good small pica type, in a duodecimo volume of nearly 350 pages.

II. The price will be \$1.20, bound and lettered; or \$1.00, in boards.

III. Agents who will become responsible for the price of six copies, shall be entitled to the seventh, gratis.

IV. The work will be put to press as soon as 1000 subscribers shall have been returned to Messrs. Streeter & Whittemore, at the Trumpet and Universalist Magazine Office, Boston, or to the author, Roxbury, Mass.

Roxbury, August 22, 1828.

Subscriptions received at this Office.

NATIONAL READER.

RECENTLY published and for sale by P. SHELDON, Gardiner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, & is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care.

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JUST published and for sale by P. SHELDON, the PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common schools. By THOMAS J. LEF, compiler of a Spelling-Book containing the rudiments of the English Language.

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"For a more particular character of the book the compiler refers to the work itself; being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it."

Winthrop, Sept. 1827.
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May 2.

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July 23.

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May 26, 1828.

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